unmistakable appreciation. Cowardice and treachery are condemned, but people still indulge in malicious gossip and back-biting. Mutual suspicion characterizes the general nature of inter-personal relations. Two families on the road to prosperity are likely to be jealous of each other; but adversity almost never fails to bring them nearer and closer. Exercising little control over their emotions, people get excited very quickly; anger and friendship are both aroused in them with equal ease.

A study of inter-group relations will give us a better idea of the nature and quality of the attitudes that largely govern inter-personal relations in the community. For this we shall first examine the inter-caste attitudes embodied in stereotypes, and later analyse similar attitudes and opinions covering two sets of rival groups—educated and uneducated, and those with urban contacts and those without them.

INTER-CASTE ATTITUDES: SOME STEREOTYPES

Inter-caste attitudes find expression in several stereotypes which are a part of the thought patterns of the people, and find expression both in jest and banter as well as in quarrels and outbursts of anger. Among others, the following stereotypes and related anecdotes were noted in Shamirpet.

The Brahmin is 'pious from outside, but not so at heart'. He is 'tricky and calculating'. 'He instigates people, but always keeps himself in the background.'

The Komti is 'a born coward, but a shrewd business man'. 'When he says anything on oath, take it that he is telling a deliberate falsehood.' 'He spares no ingenuity to save even a counterfeit coin.' 'Gods do not penalize a Komti for telling lies, he is born to do that.' The anecdotes concerning the miserliness of the Komtis are indeed many and varied. 'If a fly falls in butter-milk, rich people will throw the butter-milk away, the poor will throw away the fly and drink the butter-milk. But the Komti squeezes out the butter-milk before throwing the fly away.' 'If a relation comes to the house of a Komti and the time of the evening meal approaches, he will think, "If this guest goes home, I shall be able to save one meal." The guest on the other hand thinks, "If I stay here a little while more, one meal will be saved at home." And a battle of wits goes on to save just one meal.' The stories of their